THEOSOPHY

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Esoteric philosophy teaches that everything lives and is conscious, but not that all life and consciousness are similar to those of human or even animal beings. The idea of universal life is one of those ancient conceptions which are returning to the human mind in this century, as a consequence of its liberation from anthropomorphic theology. It hardly seems possible that science can disguise from itself much longer the fact that things that have life are living things, whether they be atoms or planets.

—H. P. BLAVATSKY

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THE THEOSOPHY COMPANY

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II *The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and*

III *The investigation of the unexplained laws of Nature and the psychical powers latent in man.*

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THE THEOSOPHY COMPANY

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A U M

True Being is a vast ocean, of which Paradise is only a tiny drop; if thou can'st gain the whole ocean, why seek a single drop of evening dew?

—*A Sufi Saying*

THEOSOPHY

VOLUME 66 OCTOBER, 1978 NUMBER 12

THE PURSUIT OF SELF-KNOWEDGE

HUMAN life is a succession of engagements. Just as the perceiver never ceases to perceive, so the ego never ceases from engagement. Throughout life our attention is either claimed or directed. Directed engagement has the quality of creative action. The succession of claims is the flow of Karma—the effects of the actions we have directed. Death is a change from one sort of engagement to another—a passage from the state in which causal action is effective to another state in which effects claim all attention. Together life and death represent the poles of reality experienced by the manifesting being.

Does the soul ever rise beyond the poles of life and death? We may say that it does, but this can only mean reaching a state or condition which *contains* both life and death—in which the poles, becoming one, no longer represent the span of conscious existence. It is a state of which all—and therefore nothing—can be affirmed.

This is the eternal paradox of analytical accounts of the world and human existence. The terms whose meaning rests on separation are progressively emptied of meaning as the analysis moves toward the state of unity. Meaning, in the world, is established by the setting of limits. When the limits are no longer definite, the meaning becomes blurred. Hence it is said that the Absolute can never be known. Sometimes the word "realized" is put in the place of "known," since it suggests a kind of awareness which is not analytical, but rests on the feeling of unity, and therefore has in-

definable presence where analysis breaks down. This, we say to ourselves, is a kind of "knowing," and the conclusion seems not altogether wrong since there must also be a state or condition—beyond all states and conditions—where feeling and knowing are the same thing. But it is no "condition."

What then is self-knowledge? Without being specific, self-knowledge implies the kind of knowledge in which feeling and knowing are one. Since there are stages of self-knowledge, there must be stages of this balance between feeling and knowing.

The delight in an act of creation is a kind of self-knowledge. We *know* we can do something, make something, establish a form. We may or may not be aware that then, inevitably, the form becomes a container. If we know this, we are not captured by the form. If we do not know it, then it makes us prisoner. Our futures, then, are determined by the degree of self-knowledge we have at the time of acts of creation. The injunction, "Act for and as the Self," illuminates this reality or aspect of the Law of Karma. We are not bound, or need not be. The Buddha declared to his own former blindness—

> BROKEN THY HOUSE IS, AND THE RIDGE-POLE SPLIT!
> DELUSION FASHIONED IT!
> SAFE PASS I THENCE—DELIVERANCE TO OBTAIN.

Again, what is self-knowledge? It is, apparently, of two sorts. The feeling that we *are,* the joy in the exercise of our capacities, the sense of extended being which comes from action well performed—this is surely self-knowledge. It is the sense we have, through the vehicles of action, of Parabrahm as CAUSE. But it is feeling, not perfect knowledge. Perfect knowledge includes knowledge of effects—the knowledge which enabled Krishna to say to Arjuna—

> "There is nothing, O son of Pritha, in the three regions of the universe which it is necessary for me to perform, nor anything possible to obtain which I have not obtained; and yet I am constantly in action."

Why does Krishna, who needs nothing, continually engage in action? He acts for and as the Self. Accordingly, he explains to his disciple and friend:

> "Actions affect me not, nor have I any expectations from the fruits of actions. He who comprehendeth me to be thus is not

held by the bonds of action to rebirth. The ancients who longed for eternal salvation, having discovered this, still performed works. Wherefore perform thou works even as they were performed by the ancients in former times."

Here the paradox produced by the two forms of knowing—or knowing and feeling—becomes most apparent in the language we use. It is a language for aspiring to unity, and therefore a language that uses contradiction to transcend the analytical forms of knowledge and expression. The difficulty we experience in such language is not, of course, merely a matter of words. The words encapsulate the inner difficulty, which affects us in our perceptive instruments, because we are trying to look in two directions at once; or rather, because we are obliged to use the language of manifestation in order to consider the means of release from its effects. As Krishna says:

> "Even sages have been deluded as to what is action and what inaction; therefore I shall explain to thee what is action by a knowledge of which thou shalt be liberated from evil. One must learn well what is action to be performed, what is not to be, and what is inaction. The path of action is obscure. That man who sees inaction in action and action in inaction is wise among men; he is a true devotee and a perfect performer of all action."

So, while the perceiver never ceases to perceive, there is a sense in which the ego may rise above the continual succession of engagements, even while arduously engaged. This is the priceless opportunity afforded by the conditions of earth-life. Only here are we able to think about the difference between engagement and non-engagement; only here are we able to understand what inaction in action actually means. Call it the capacity to rise above the pairs of opposites.

It is of interest that there is no skill in the performance of action except for the one who understands the opposites as making the field for action. To see this is to stand above them. It is a knowledge of the nature of things at that level—a kind of perfection, a *relative* perfection. The wonder and admiration we feel when observing someone acting well—"perfectly," as we say—come from recognition of an ideal use of a power we know to be within ourselves. Admiration is a way of saying, "That thou art," at various levels of enlightenment. It is the *balance* of skill in the performance of action that gives the feeling we enjoy. When the self-consciousness of mind is added to the feeling—enabling us

to know *why* we have the feeling—we are able to place in our minds the level of the achievement, and know that the potential godhood of human beings has been illustrated to us by a single form of human action. It is limited, as even the gods are limited, yet it is also not limited, in the sense that wherever a consciously maintained balance exists—held in place by an all-knowing Krishna—a god is present and in charge.

What is this sort of balance? It is the presence of mind which knows and is able to say, "Parabrahm is that which is supreme and not supreme" . . . . " 'Supreme' as CAUSE, not supreme as effect." (*The Secret Doctrine* I, 6.) To repeat this in philosophical language—knowing what we say—is to reach after the Eternal in terms of analysis. To feel its truth at the same time, and to act wisely upon the feeling, is to *know* the Eternal by feeling in oneself the union of the Eternal and the non-eternal.

Our self-knowledge, as human beings, is made up of the realized reflections we have pursued concerning what we are, what we can now do, what we have done, and what we may become able to do.

Apart from that, what are we? The one who reflects, and who, by reflecting, may become an unengaged engager.

SIMILE—METAPHOR—SYMBOL

One day a man is standing in front of a fire. He has looked at a fire before and thought it was just something that was red and leaped up and burned you if you touched it. But today he notices how it was started by a spark from another fire, how, given fuel, it mounted up, burned hotly, began to subside, sank into embers, then into ashes, and, to all appearances, was gone; and suddenly he thinks: *My life is like a fire.* He has achieved a simile. But he doesn't stop there. Now he feels a kindling and warmth inside himself and he cries: *My life is fire.* He has achieved a metaphor. From this it is but a step to the omission of the "is." Life and fire have become synonyms. He can never see one without feeling the other; he can never feel one without imagining the other. He has achieved a symbol, a poetic image.

—HAROLD C. GODDARD

MAN'S PRINCIPLES

IF we are to understand the processes through which we pass during the course of a life, the conception of man's nature as being only body and soul is not sufficient. These processes have a complexity which requires a more comprehensive grasp of our being.

In *The Ocean of Theosophy* (p. 31), Mr. Judge gives the compact presentation of the sevenfold constitution of man in intimate connection with the septenary constitution of a chain of globes through which the being evolves." It includes:

(1) The Body, or *Rupa.*
(2) Vitality, or *Prana-Jiva.*
(3) Astral Body, or *Linga-Sarira.*
(4) Animal Soul, or *Kama-Rupa.*
(5) Human Soul, or *Manas.*
(6) Spiritual Soul, or *Buddhi.*
(7) Spirit, or *Atma.*

These principles are not only to be distinguished by their function, but are also shown to make two groups—mortal and immortal. Each group plays a distinctive part in our life processes. Mr. Judge explains:

> Considering these constituents in another manner, we would say that the lower man is a composite being, but in his real nature is a unity, or immortal being, comprising a trinity of Spirit, Discernment, and Mind which requires four lower mortal instruments or vehicles through which to work in matter and obtain experience from nature. This trinity is that called *Atma-Buddhi-Manas* in Sanskrit, . . . The four lower instruments or vehicles are shown in this table:
>
> | | |
> |---|---|
> | *Atma,* | The Passions and Desires, |
> | *Buddhi,* | Life Principle, |
> | *Manas,* | Astral Body, |
> | | Physical Body. |
>
> These four lower material constituents are transitory and subject to disintegration in themselves as well as to separation from each other." (*Ocean,* p. 32)

In the *Key* (p. 99) H.P.B. speaks of man being "a *septenary* during life; a *quintile* just after death, in Kamaloka; and a threefold *Ego,* Spirit-Soul, and consciousness in *Devachan.*" These divisions also give the rationale, in terms of the principles involved, of our transition at the onset of sleep from waking to dreaming, to deep sleep, and the return.

Applying H.P.B.'s statement more broadly, the dissociation and reintegration of the principles, uniting mortal and eternal, explains the process of reincarnation. It should be useful to take note here of what Mr. Judge says in the *Epitome* (p. 22):

> The constitution of man is subdivided in a septenary manner, the main divisions being those of body, soul and spirit. These divisions and their relative development govern his Subjective condition after death. The real division cannot be understood, and must for a time remain esoteric, because it requires certain senses not usually developed for its understanding. If the present seven-fold division, as given by Theosophical writers is adhered to strictly and without any conditional statement, it will give rise to controversy or error. For instance, Spirit is not a seventh principle. It is the synthesis, or the whole, and is equally present in the other six. The present various divisions can only be used as a general working hypothesis, to be developed and corrected as students advance and themselves develop.

This statement embodies several viewpoints on the principles. It indicates, first, a threefold division of the principles instead of a two or sevenfold division. This is not a contradiction, but a focusing of attention on the plastic or psychic soul which lies between the changeless level of Spirit above and the externalities of matter or body below. The psychic or soul nature is the area of evolutionary development.

Second, Mr. Judge's statement suggests that the psychic or middle principles are now only relatively or partially developed, hence subject to change through evolution.

A third view provided is that the principles as given are not finally explained, but serve rather as a general working hypothesis. In other words, the principles as we know them have been provisionally adopted to explain certain facts, including birth, death, sleep, and evolution, and as a guide in the investigation of experiences such as psychic phenomena.

If we are to consider the nature of "principles" as here discussed, there should first be a definition of the term. In *Answers*

to Questions (p. 65), Mr. Crosbie says: "A principle is a basis for thought and action in connection with a specific plane of substance." This definition relates subject to object. A *basis* for thought and action indicates a state of consciousness. There is also the matter of choice, which opens up a spectrum of change as wide and deep as the range of our powers of perception and the variety of possible states of consciousness.

Our definition also indicates the relation of a state of consciousness to substance. As Mr. Crosbie says elsewhere (*Friendly Philosopher,* p. 237), "All the changes of substance and form are brought about by Spirit and Consciousness." So the basis for thought and action, which is a state of consciousness, is connected with a specific plane of substance and makes possible the shaping of a particular form or vehicle using that substance.

The idea that the principles are in fact states of consciousness has various confirming statements—for example (*Answers to Questions,* p. 63): "All the principles are merely *aspects* of the One Principle; more or less conditioned modes and bases of thought and action"; (*Key,* p. 100) "The 'principles,' as already said, save the body, the life, and the astral *eidolon,* all of which disperse at death, are simply *aspects* and *states of consciousness*"; (*Key,* p. 117) " . . . that compound spiritual aggregate which consists of various mental aspects that is called *Man* . . . the various *aspects* called by us the 'principles' of the real EGO"; (*Glossary*—under "Principles") "the term to denote the seven individual and fundamental aspects of the One Universal Reality in Kosmos and in man."

From the foregoing it may be concluded that through deliberate choice we are able to improve the quality of our basis for thinking (or our state of consciousness), thereby altering the character of the substantial instrument which gives access to that state. Again there is support—(*Key,* p. 118) "In Occultism every qualificative change in the state of our consciousness gives to man a new aspect, and if it prevails and becomes part of the living and acting Ego, it must be (and is) given a special name, to distinguish the man in that particular state from the man he is when he places himself in another state." This capacity for reconstruction of our bases for action is also implied by Mr. Crosbie (*Friendly Philosopher,* p. 269):

> They [the Mahatmas] have not extended their power to know. We have each of us the same power to know that is theirs. But they have extended the facilities of the instruments which they possess. They have improved what they have. They have better brains. They have better bodies. How did they acquire them? By fulfilling every duty which faced them, regardless of what came to themselves. They thought nothing of acquiring power and knowledge for themselves; they thought only of gaining power that they might expend it for the benefit of every living creature. In so doing they opened the doors to the full play of the power of the Spirit within.

As the Mahatmas have by the quality of their lives changed the quality of their instruments or principles, so each one can do the same (*Friendly Philosopher*, p. 292):

> Now as soon as we begin to make the effort to control the mind, and desire to know and to assume the position of the inner man, the effort and the assumption bring an accession of power and of steadiness. We have started something going in the astral body. What were before merely centers of force around which organs were builded now tend to become separate astral organs. A gradual building of those organs goes on within us, until in the completion of our effort we have an astral body, with all the organs of the physical completely synthesized, and we are beyond the vicissitudes of physical existence: we have the power of the action of the astral body.

This permanent astral body is the substantial counterpart of the immortality achieved by the individual in his state of conscious awareness. The means by which we use our basis for thought and action to shape matter into instruments is suggested by H.P.B. (*Key*, p. 102): "Man is a correlation of spiritual powers, as well as a correlation of chemical and physical forces, brought into function by what we call 'principles'." And the *Gita* (p. 106) tells how the Self "draweth together the five senses and the mind in order that it may obtain a body and may leave it again." Another example of how a state of consciousness brings into focus the resources of a plane is the account in the *Ocean* (p. 110) of the thought-vehicle occupied in Devachan: "Now the Ego being minus mortal body and *kama*, clothes itself in *devachan* with a vesture which cannot be called body but may be styled means or vehicle, and in that it functions in the devachanic state entirely on the plane of mind and soul."

There is a suggestion of a principle at the highest level of Egoic consciousness, with a corresponding substantial basis. This prin-

ciple, sometimes called the Monad, is spoken of in *The Friendly Philosopher* (p. 237):

> In that finest substance are all the possibilities of every grade of matter, and hence it is that within the true body of primordial matter all the changes of coarser and coarser substance have been brought about; and within that body is all experience. Our birth is within that body. Everything that occurs to us is within that body—a body of a nature which does not change throughout the whole *Manvantara*. Each one has a body of finest substance, of the inner nature, which is the real container for the individual. In it he lives and moves and has his being, and yet even the great glory and fineness of that body is not the man; it is merely the highest vesture of the Soul.

Our initial quotation from the *Ocean* (p. 31) referred to "the sevenfold constitution of a chain of globes through which the being evolves." The "intimate connection" of man's constitution with this chain has brief elaboration (p. 30): "each principle is correlated to a plane, a planet, and a race; and the human principles are, on every plane, correlated to the sevenfold occult forces. . . . " If, as Mr. Crosbie says in *Answers to Questions* (p. 65), "To be conscious on any plane of being, implies that one is acting in, and with, that principle *in himself* which corresponds to that particular plane of being," then the principles are states of consciousness, and so are planes and planets, while a common center of consciousness, the Perceiver, is the point of contact which unites them all. Moreover, "The earth," Mr. Judge says in the *Ocean* (p. 23), "is one of seven globes in respect to man's consciousness only," and he refers also in the *Ocean*, (p. 25) to "the present Earth Chain of seven centres of energy or evolution combined in one mass."

A number of conclusions can be drawn from these quotations. (1) As states of consciousness our principles are equivalent to planes of being and globes. (2) Our access to a plane and globe is achieved by awakening the center of consciousness of the corresponding principle within ourselves. (3) Our principles correspond to the globes of the planetary chain. (4) A Round is a passage not only from globe to globe, but also an inner passage developing the principles of our own nature. (5) The various globes correspond to our principles and represent the fields of experience characterized by the states of consciousness which these principles represent. (6) A Race, then, is characterized by a qualificative change

in the state of our consciousness as a result of experience centered in one of our principles. It follows that all the globes of the planetary chain are within ourselves. If it is an evolutionary possibility that an entire globe can become our principle or instrument, and we extend this conception, we can see that an advanced being might use the whole planetary chain as his set of principles. In short, our principles constitute the entirety of the scenes of evolution.

These conclusions seem largely suggested by what is said in the *Ocean* on page 26:

> Each one of the globes is used by evolutionary law for the development of seven races, and of senses, faculties and powers appropriate to that state of matter; the experience of the whole seven globes being needed to make a perfect development. Hence we have the Rounds and Races. The Round is a circling of the seven *centres of planetary consciousness;* the Race the racial development on one of those seven. There are seven races for each globe, but the total of forty-nine races only makes up seven great races, the special septennate of races on each globe or *planetary centre* composing in reality one race of seven constituents or special peculiarities of function and power." (Italics added.)

MANAS—THE HORIZONTAL LINE

The *Monad* is impersonal and a god *per se,* albeit unconscious on this plane. For, divorced from its third (often called fifth) principle, Manas, which is the horizontal line of the first manifested triangle or trinity, it can have no consciousness or perception of things on this earthly plane. "The highest sees through the eye of the lowest" in the manifested world; *Purusha* (Spirit) remains blind without the help of Prakrit (matter) in the material spheres; and so does Atma-Buddhi without Manas.

—H. P. BLAVATSKY

THE RACES OF MAN

VI: THE FUTURE

OUR Fifth Root-Race has already been in existence—as a race *sui-generis* and quite free from its parent stem—about 1,000,000 years; therefore it must be inferred that each of the four preceding Sub-Races has lived approximately 210,000 years; thus each Family-Race has an average existence of about 30,000 years. Thus the European "Family Race" has still a good many thousand years to run, although the nations or the innumerable spines upon it, vary with each succeeding "season" of three or four thousand years. It is somewhat curious to mark the comparative approximation of duration between the lives of a "Family-Race" and a "Sidereal year."

The period when nascent Humanity, following the law of the natural and *dual* evolution, was descending along with spirit into matter—is closed. We (Humanity) are now helping matter to ascend toward spirit; and to do that we have to help substance to disenthral itself from the viscous grip of sense. We, of the fifth Root-Race, are the direct descendants of the primeval Humanity of that Race; those, who on this side of the Flood tried, by commemorating it, to save the antediluvian Truth and Wisdom, and were worsted in our efforts by the dark genius of the Earth—the spirit of matter, whom the Gnostics called Ildabaoth and the Jews Jehovah.

We are in the mid-point of our *sub-race* of the Fifth Race—the acme of materiality in each—therefore the animal propensities, though more refined, are not the less developed for that: and they are so chiefly in civilized countries.

We find that during that transitional period—namely, in the second half of the First Spiritual ethero-astral race—nascent mankind was devoid of the intellectual brain element. As it was on its *descending* line, and as we are parallel to it, on the *ascending*, we are, therefore devoid of the Spiritual element, which is now replaced by the intellectual. For, remember well, as we are in the *manasa* period of our cycle of races, or in the Fifth, we have,

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NOTE.—This is the last of a series on the races of mankind, collated from *The Secret Doctrine*, and other Theosophical sources.

therefore, crossed the meridian point of the perfect adjustment of Spirit and Matter—or that equilibrium between brain intellect and Spiritual perception. One important point has, however, to be borne in mind.

We are only in the Fourth Round, and it is in the Fifth that the full development of *Manas,* as a direct ray from the Universal MAHAT—a ray unimpeded by matter—will be finally reached. Nevertheless, as every sub-race and nation have their cycles and stages of developmental evolution repeated on a smaller scale, it must be the more so in the case of a Root-Race. Our race then has, as a Root-race, crossed the equatorial line and is cycling onward on the Spiritual side; but some of our sub-races still find themselves on the shadowy descending arc of their respective national cycles; while others again—the oldest—having crossed their crucial point, which alone decides whether a race, a nation, or a tribe will live or perish, are at the apex of spiritual development as sub-races.

The cycles in their movement are bringing up to the surface now, in the United States and America generally, not only a great glory of civilization which was forgotten eleven thousand or more years ago, but also the very men, the monads—the egos—who were concerned so many ages since in developing and bringing it to its final lustre. In fact, we are the same individuals who inhabited bodies among the powerful and brilliant, as well as wicked, Atlanteans, whose name is forever set immortal in the Atlantic Ocean. The Europeans are also Atlantean monads; but the flower, so to speak, of this revival or resurrection, is and is to be on the American continent.

We are, however, cycling back and cycling forward; *i.e.,* having lost in spirituality that which we acquired in physical development until almost the end of the Fourth Race, we (mankind) are as gradually and imperceptibly losing now in the physical all that we regain once more in the spiritual *re*-evolution. This process must go on until the period which will bring the Sixth Root-Race on a parallel line with the spirituality of the Second, long extinct mankind.

Occult philosophy divulges few of its most important vital mysteries. It drops them like precious pearls, one by one, far and wide apart, and only when forced to do so by the evolutionary tidal wave that carries on humanity slowly, silently, but steadily toward

the dawn of the Sixth-Race mankind.

Occultism has never regarded the physical personality as *the* man. Thus mankind, arrived "at the appointed time" (the end of our present *Round*), at the end of the cycle of gross material flesh, will, with certain bodily changes, have come to a clearer spiritual perception of the truth. Redemption from flesh means a proportionate redemption from sin. By the middle of the Seventh Race, says an occult prophecy, the struggle of the two conflicting Powers (*Buddhi* and *Kama Manas*) will have almost died out. Everything that is irredeemably sinful and wicked, cruel and destructive, will have been eliminated, and that which is found to survive will be swept away from being, owing, so to speak, to a Karmic tidal-wave in the shape of scavenger-plagues, geological convulsions and other means of destruction. Climates will, and have already begun to, change, each tropical year after the other dropping one sub-race, but only to beget another higher race on the ascending cycle; while a series of other less favored groups—the failures of nature—will, like some individual men, vanish from the human family without even leaving a trace behind.

The Fifth Round will bring forth a higher kind of Humanity; and, as intelligent Nature always proceeds gradually, the last Race of this Round must necessarily develop the needed materials thereof. Meanwhile, we are still in the Fifth Race of the Fourth Round only, and in the Kaliyuga, into the bargain. The deadly strife between spirit and matter, between Light and Goodness and Darkness and Evil, began on our globe with the first appearance of contrasts and opposites in vegetable and animal nature, and continued more fiercely than ever after man had become the selfish and personal being *he now is*. Nor is there any chance of its coming to an end before falsehood is replaced by truth, selfishness by altruism, and supreme justice reigns in the heart of man. Till then, the noisy battle will rage unabated. It is selfishness, especially; the love of *Self* above all things in heaven and earth, helped by human vanity, which is the begetter of the seven mortal sins.

Man will rebecome the *free* Titan of old, but not before cyclic evolution has re-established the broken harmony between the two natures—the terrestrial and the divine; after which he becomes impermeable to the lower titanic forces, invulnerable in his personality, and immortal in his individuality, which cannot happen before every animal element is eliminated from his nature.

At the close of the seventh Race of the Seventh Round, the Monad will find itself as free from matter and all its qualities as it was in the beginning; having gained in addition the experience and wisdom, the fruition of all its personal lives, without their evil and temptations.

The next great Manvantara will witness the men of our own life-cycle becoming the instructors and guides of a mankind whose Monads may now yet be imprisoned—semi-conscious—in the most intellectual of the animal kingdom, while their lower principles will be animating, perhaps, the highest specimens of the Vegetable world.

The Celestial Hierarchy of the present Manvantara will find itself transferred in the next cycle of life into higher, superior worlds, and will make room for a new hierarchy, composed of the elect ones of our mankind. Being is an endless cycle within the one absolute eternity, wherein move numberless inner cycles finite and conditioned.

INDIVIDUALITY EVER PERSISTS

To see in Nirvana annihilation amounts to saying of a man plunged in a sound *dreamless* sleep—*one that leaves no impression on the physical memory and brain, because the sleeper's Higher Self is in its original state of absolute consciousness* during those hours—that he, too, is annihilated. The latter simile answers only to one side of the question—the most material; since *re-absorption* is by no means such a "dreamless sleep," but, on the contrary, *absolute* existence, an unconditioned unity, or a state, to describe which human language is absolutely and hopelessly inadequate. The only approach to anything like a comprehensive conception of it can be attempted solely in the panoramic visions of the soul, through spiritual ideations of the divine monad. Nor is the individuality—*nor even the essence of the personality,* if any be left behind—lost, because re-absorbed. For, however limitless—from a human standpoint—the paranirvanic state, it has yet a limit in Eternity. Once reached, the same monad will *re-emerge* therefrom, as a still higher being, on a far higher plane, to recommence its cycle of perfected activity.

—H. P. BLAVATSKY

HUMAN ORIGINS AND STRUGGLES

In the *"Great Book of the Mysteries"* we are told that: Seven Lords created Seven men; three Lords (Dhyan Chohans or Pitris) were holy and good, four less heavenly and full of passion. . . . The *chhayas* (phantoms) of the Fathers were as they."

THE whole of antiquity was imbued with that philosophy which teaches the involution of spirit into matter, the progressive, downward cyclic descent, or active, self-conscious evolution. Oriental traditions on both sides of the "black water" —the oceans that separate the two *Easts*—are as full of allegories about the downfall of Pleroma, of that of the gods and Devas. One and all, they allegorized and explained the FALL as *the desire to learn and acquire knowledge*—to KNOW. This is the natural sequence of mental evolution, the spiritual becoming transmuted into the material or physical. The same law of descent into materiality and re-ascent into spirituality asserted itself during the Christian era, the reaction having stopped only just now, in our own special *sub-race*.

The legend of the "Fallen Angels" in its esoteric signification, contains the key to the manifold contradictions of human character; it points to the secret of man's self-consciousness; it is the angle-iron on which hinges his entire life-cycle;—the history of his evolution and growth. On a firm grasp of this doctrine depends the correct understanding of esoteric anthropogenesis. It gives a clue to the vexed question of the Origin of Evil; and shows how man himself is the separator of the ONE into various contrasted aspects.

The "Fallen Angels," so-called, are *Humanity itself*. The Demon of Pride, Lust, Rebellion, and Hatred, has never had *any being before* the appearance of physical conscious man. It is man who has begotten, nurtured, and allowed the fiend to develop in his heart; he, again, who has contaminated the indwelling god in himself, by linking the pure spirit with the impure demon of matter. It is the worshippers of the latter who attribute to disobedience and rebellion the effort and self-sacrifice of those who would help

NOTE.—A student collation from *The Secret Doctrine* by H.P.B.

men to their original status of divinity through *self-conscious* efforts; and it is these worshippers of Form who have made demons of the Angels of Light.

The Christian system is not the only one which has degraded them into demons. Zoroastrianism and even Brahmanism have profited thereby to obtain hold over the people's mind. Even in Chaldean exotericism, Beings who *refuse to create, i.e.,* who are said to oppose thereby the *Demiurgos,* are also denounced as the Spirits of Darkness. The first and *mind-born* Sons of the Deity refuse to create progeny, and are *cursed* by Brahmâ to be *born as men.* They are hurled *down to Earth,* which, later on, is transformed, in theological dogma, into the *infernal* regions.

Why these "gods" refused to create men is not, as stated in exoteric accounts, because their pride was too great to share the celestial power of their essence with the children of Earth . . . Esoteric philosophy teaches that *one third* of the Dhyanis—*i.e.,* the three classes of the *Arupa* Pitris, endowed with intelligence, "which is a formless breath, composed of *intellectual* not elementary substances"—was simply *doomed by the law of Karma and evolution* to be reborn (or incarnated) on Earth.

However, allegory has indulged in endless fancies and theology taken advantage thereof in every country to make out its case against these first-born, or the *logoi,* and to impress it as a truth on the minds of the ignorant and credulous.

The supposed "rebels," then, were simply those who, compelled by Karmic law to drink the cup of gall to its last bitter drop, *had to incarnate* anew, and thus make responsible thinking entities of the astral statues projected by their inferior brethren. Some are said to have refused, because they had not in them the requisite materials—*i.e.,* an astral body—since they were *arupa.*

This accounts for the differences in human nature, which is divided into seven gradations of good and evil. There were seven tabernacles ready to be inhabited by Monads under seven different Karmic conditions. The Commentaries explain on this basis the easy spread of evil, as soon as the human Forms had become real men.

As to their fashioners or "Ancestors"—those Angels who, in the exoteric legends, obeyed the law—they must be identical with the Barhishad Pitris, or the Pitar-Devata, *i.e.,* those *possessed of the physical creative fire.* They could only create, or rather clothe,

the human Monads with their own astral Selves, but they could not make man in their image and likeness. "Man must not be like one of us," say the *creative* gods, entrusted with the fabrication of the lower animal but higher. Their creating the semblance of men out of their own divine Essence means, esoterically, that it is they who became the first Race, and thus shared its destiny and further evolution. They *would* not, simply because they *could* not, give to man that sacred spark which burns and expands into the flower of human reason and self-consciousness, for they had it not to give. This was left to that class of Devas who became symbolised in Greece under the name of Prometheus, to those who had nought to do with the physical body, yet everything with the purely spiritual man.

Where there is no struggle, there is no merit. Humanity, "of the Earth earthy," was not destined to be created by the angels of the first divine Breath; therefore they are said to *have refused* to do so, and man had to be formed by more material creators, who, in their turn, could give only what they had in their own natures, and no more. The first humanity therefore, was a pale copy of its progenitors; too material, even in its ethereality, to be a hierarchy of gods; too spiritual and pure to be MEN, endowed as it is with every *negative (Nirguna)* perfection. Perfection, to be fully such, must be born out of imperfection, the *incorruptible* must grow out of the corruptible, having the latter as its vehicle and basis and contrast. Absolute light is absolute darkness, and *vice versa.* In fact, there is neither light nor darkness in the realms of truth. Good and Evil are twins, the progeny of Space and Time, under the sway of Maya. Separate them, by cutting off one from the other, and they will both die. Neither exists *per se,* since each has to be generated and created out of the other, in order to come into being; both must be known and appreciated before becoming objects of perception, hence, in mortal mind, they must be divided.

In human nature, evil denotes only the polarity of matter and Spirit, a struggle for life between the two manifested Principles in Space and Time, which principles are one *per se,* inasmuch as they are rooted in the Absolute. In Kosmos, the equilibrium must be preserved. The operations of the two contraries produce harmony, like the centripetal and centrifugal forces, which are necessary to each other—mutually inter-dependent—"in order

that both should live." If one is arrested, the action of the other will become immediately self-destructive.

According to the views of the Gnostics, these two principles are immutable Light and Shadow, Good and Evil being virtually one and having existed through all eternity, as they will ever continue to exist so long as there are manifested worlds.

Were it light alone, inactive and absolute, the human mind could not appreciate nor even realise it. Shadow is that which enables light to manifest itself, and gives it objective reality. Therefore, shadow is not evil, but is the necessary and indispensable corollary which completes Light or Good: *it is its creator on Earth.* That which the student will do well to remember is that, with every people except the Christian nations, the Devil is to this day no worse an entity than the opposite aspect in the dual nature of the so-called Creator. This is only natural. One cannot claim God as the synthesis of the whole Universe, as Omnipresent and Omniscient and Infinite, and then divorce him from evil.

There would be no *life* possible (in the *Mayavic* sense) without *Death,* nor regeneration and reconstruction without destruction. Plants would perish in eternal sunlight, and so would man, who would become an automaton without the exercise of his free will and aspirations after that sunlight, which would lose its being and value for him had he nothing but light. Good is infinite and eternal only in the eternally concealed from us, and this is why we imagine it eternal. On the manifested planes, one equilibrates the other.

It is only the knowledge of the constant re-births of one and the same individuality throughout the life-cycle; the assurance that the same MONADS have to pass through the "Circle of Necessity," rewarded or punished by such rebirth for the suffering endured or crimes committed in the former life; that those very Monads, which entered the empty, senseless shells, or astral figures of the First Race emanated by the Pitris, are the same who are now amongst us—nay, ourselves, perchance; it is only this doctrine, we say, that can explain to us the mysterious problem of Good and Evil, and reconcile man to the terrible and *apparent* injustice of life.

letters • questions • comment

In the fourth Stanza of Anthropogenesis (The Secret Doctrine, II, 105), *the human monad is said to need "a mind to embrace the Universe." What does this mean?*

Toward the end of *The Voice of the Silence,* it is said of one who has completed his cycle of evolution: "His mind, like a becalmed and boundless ocean, spreadeth out in shoreless space." This represents the fulfillment of the "need" spoken of in the Stanzas. The mind with this potentiality is the gift of the Kumaras, whose "Spiritual Fire," H.P.B. says, "alone makes of man a divine and perfect entity."

Two ideas seem important in relation to this question. First is the fact that the entirety of the universe is born from the universal mind principle. Mind is not something added to the physical system of the world, which is then understood by beings having self-conscious intelligence. The universal principle of mind preceded the world of matter, and, coming into activity through the highest spiritual intelligences, becomes the source of the Universal ideation which produces manifested existence. As H.P.B. explains in *Transactions* (pp. 21-22):

> Cosmic Mind is Mahat, or divine ideation in active (creative) operation, and thus only the periodical manifestation *in time* and *in actu* of the Eternal Universal Mind—*in potentia.* In strict truth, Universal Mind, being only another name for the Absolute, *out of time and space,* this Cosmic Ideation, or Mind, is not an evolution at all (least of all a "creation"), but simply one of the aspects of the former, which knows no change, which ever was, which is, and will be.

The high beings—termed "Ah-hi"—through whom the preliminary ideation generates the basis for worlds of existence, act in behalf of the pattern laid down in Universal Mind, but they are, it is said, "Forces, not human beings." The Universe, in short, is essentially mind-born.

What then is this "need" of the human Monads for a "mind to embrace the Universe"? The work to be done by mankind requires the presence of self-conscious mind, and therefore of choice and will. Universal Mind is "not an evolution at all," but the human

mind which achieves the capacity to embrace the Universe is the very flower of evolution, before which, as the *Voice* says, "all Nature thrills with joyous awe and feels subdued." Yet mind itself does not evolve; the development is in the vehicles which provide the reach of awareness extending throughout the entire field of the cycle of development.

The meaning of "embrace the universe" has a clear explanation by Mr. Judge in his Preface to *Patanjali's Yoga Aphorisms,* where he says:

> The term "knowledge" as used here has a greater meaning than we are accustomed to giving it. It implies full identification of the mind, for any length of time, with whatever object or subject it is directed to. . . .
>
> To make it possible to admit all this, it is first required that the existence, use and function of an ethereal medium penetrating everywhere, called Astral Light or Akasa by the Hindus, should be admitted. The universal distribution of this as a fact in nature is metaphysically expressed in the terms "Universal Brotherhood" and "Spiritual Identity." In it, through its aid, and by its use, the qualities and motions of all objects are universally cognizable.

Another way of thinking of the development of mind, as present in man, is given in *The Secret Doctrine* in passages relating to the theological doctrine of the "Fall." H.P.B. says:

> The "Fall" is a universal allegory. It sets forth at one end of the ladder of Evolution the "rebellion," *i.e.*, the action of differentiating intellection or consciousness on its various planes, seeking union with matter; and at the other, the lower end, the rebellion of matter against Spirit, or of action against spiritual inertia. . . . It is owing to this rebellion of intellectual life against the morbid inactivity of pure spirit, that we are what we are—self-conscious, thinking men, with the capabilities and attributes of Gods in us, for good as much as for evil. Hence the REBELS are our saviors. Let the philosopher ponder well over this, and more than one mystery will become clear to him. It is only by the attractive force of the contrasts that the two opposites—Spirit and Matter—can be cemented on Earth, and smelted in the fire of self-conscious experience and suffering, find themselves wedded in Eternity. (II, 62, 103.)

on the lookout

Puzzles of Psychic Research

Reviewing a current volume on the paranormal in history *(Natural and Supernatural,* by Brian Inglis), Arthur Koestler speaks of the difficulties and embarrassments of scientists who attempt to make up their minds about such matters as spiritualistic phenomena and telepathic communication. Writing in the *Manchester Guardian* for Feb. 5, he points out that too much skepticism may lead to serious blunders. On the other hand, the ranks of the dabblers in psychism are filled with cranks and charlatans. How is one to draw the line when it is a fact that "a person may be *both* a genuine psychic and yet occasionally resort to cheating on a bad day"? Mr. Koestler's concluding summary seems an apt characterization of the outlook of the educated person of today:

> Among the parapsychologists of my acquaintance some accept telepathy but reject clairvoyance; others accept clairvoyance but not precognition; yet others accept the lot but boggle at psychokinesis of the spoon-bending or poltergeist type.

Science Itself Bewildering

However, it is comforting to know that the scientist often finds himself in a similar predicament. In 1772 the French Academy of Science decided that meteors did not exist because the falling of stones from the air is "physically impossible." One might conclude that the august Academy consisted of a bunch of blockheads; yet among its members were such eminent men as Lavoisier and Berthollet. And if you think of it, for eighteenth-century minds, meteors were not easier to swallow than Poltergeists are for us.

Since Lavoisier, orthodox science was forced to accept many even more indigestible data. Relativity and quantum phenomena put an end to the rigid determinism of the Newtonian universe, revolutionised our notions of space, time, and casuality, and dematerialised matter itself. As a result, the seemingly fantastic propositions of parapsychology appear less preposterous in the light of the truly fantastic propositions of subatomic physics.

Physics Requires Metaphysics

> Some of the greatest scientists of our century, from Einstein downward, have more or less openly admitted this, while the diehards still cling to the materialistic philosophy which has lost its scientific basis. But then, as the Japanese proverb has it, it is no use talking about the ocean to a frog who lives at the bottom of a well.

Students will recall that in *The Secret Doctrine* (1888) H.P. Blavatsky predicted that within ten years—before 1897—"there will be a large rent made in the Veil of Nature, and materialistic science will receive a death-blow." (I. 612.) This much is now widely recognized. But the uncertainties of scientific inquiry will continue until, as some few are already suspecting, it is realized that there can be no reliable science except on a foundation of rigorously determined metaphysical conceptions.

Recognition of Ancient Science

The review of a new book, *Native American Astronomy,* edited by Anthony F. Aveni (University of Texas Press), in *Science* for March 17, gives clear evidence of the growing respect for ancient scientists. The reviewer says in his first paragraph:

> As the urban night sky becomes increasingly invisible and both literacy and physical intuition decline from lack of exercise, most Americans cannot believe that pre-Christian societies were capable of astronomical sophistication. We are often blinded by the heritage of Rome, which propagated a vigorous anti-intellectualism for over a millennium. Astronomy was not discovered by the European renaissance but was reintroduced by the Muslim invaders who had guarded the discoveries of classical Greece while Europe slept. Neugebauer has demonstrated the marvelous planetary calculations of the Mesopotamian astronomer priests, Stephenson has translated detailed Chinese records of the same era, and Hawkins has made us believe that even the primitive Celts could build analog astronomical computers of stone. Both primitive and sophisticated astronomers existed in pre-Columbian America as well, and this book is one of the evidences that a serious effort to advance American archeoastronomy is under way.

One might be led by such comments to inspect a valuable treatise on "archeo-astronomy"—the section at the end of the first volume of *The Secret Doctrine,* titled "The Zodiac and its

Antiquity." Here the relation of ancient astronomy to the Wisdom Religion is made quite plain.

The Work of Restoration

In the preface to her first work, *Isis Unveiled,* H.P.B. spoke of her intention to restore calumniated but glorious reputations, to expose enthroned error, and to give deserved credit for achievements long ignored, and she proceeded, throughout her writings, to vindicate historical figures who had been much misunderstood by their times. The true stature of intellectual and moral pioneers such as Paracelsus and Giordano Bruno became evident from her explanations of their thought and role, and there were others whose direct or indirect part in the Theosophical Movement gained recognition. Judging from the work of scholars during recent years, this example set by H.P.B. is having its effect, whether or not those who labor along the same lines are aware of her influence. During the twentieth century fresh biographies of not only Bruno and Paracelsus, but of even such strange figures as Cagliostro, have placed various individuals in a truer light, while studies of the Mystery religions have begun to give thoughtful appreciation to philosophic teachings ignored or minimized for centuries by the learned partisans of Christianity.

The Platonic Blake

A contemporary example of this change in attitude may be found in the work of Kathleen Raine, who provides appreciative understanding of the English poet and artist, William Blake, a man largely rejected by his contemporaries, and held to be an erratic eccentric, if not actually mad, despite flashes of genius. In our own time, this eighteenth-century expounder of ancient ideas is very close to being made a champion of the realities of the subjective life, as is evident in the writings of Theodore Roszak and others. In *Blake and Antiquity* (a Bollingen paperback issued by Princeton University Press), a condensation of her earlier work, *Blake and Tradition,* Miss Raine demonstrates that the poet gave inimitable expression to the undying current of Platonic philosophy, drawing with intuitive understanding on its major conceptions, and on other lines of Theosophic inspiration of the past. She shows, also, that Blake anticipated the harm that would result from the materialism that was gaining full authority in the eighteenth century, and spoke out against it with insight and vigor.

Defender of "Vision"

In one place Miss Raine says of this friend of Tom Paine and Thomas Taylor:

> Blake as a neo-Platonist, Blake as enthusiast for the philosophy of Alchemy—how is this picture to be reconciled with that other Blake of whom Bronowski, Erdman, and other scholars have written, the man passionately engaged in the philosophic and political issues of his own time? The more deeply we study him the more clearly we see how the wisdom he learned from remote sources was brought to bear on problems near at hand.
>
> Bacon, Newton, and Locke are but the names under which he denounced the scientific philosophy which still continues to dominate the modern West.

Blake read widely in authors who took Bacon and Locke as their authorities, exclaiming: "They mock Inspiration & Vision. Inspiration & Vision was then, & now is, & I hope will always Remain, my Element, my Eternal Dwelling place. . . ."

Microcosms Everywhere

The following by Miss Raine conveys the temper of Blake's work:

> His first engraved plates are a series of three short tractates entitled *There Is No Natural Religion* and *All Religions Are One;* and in these we find a reasoned refutation of the philosophy of Locke. Locke argues that there are no innate ideas in mind, and all we know comes through sense-impressions—a foreshadowing of Behaviourism. Blake summarizes his argument:
>
> "Man has no notion of moral fitness but from Education. Naturally he is only a natural organ subject to Sense."
>
> How different is this view from Blake's conception of the child we know from *Songs of Innocence*, and from those many depictions of the Child Jesus; Blake's children are not natural organs awaiting the imprint of sense, but life itself. It is imagination, not the senses, that is able
>
> To see a World in a Grain of Sand
> And a Heaven in a Wild Flower,
> Hold Infinity in the palm of your hand
> And Eternity in an hour.

"The True Man"

In a brief passage Miss Raine gives some of the sources in which Blake found the forms for his poetic inspiration:

The mental experience is all we know with certainty; and Blake concludes his arguments against Locke with an affirmation of "the True Man," or "the Poetic Genius," as omnipresent mind.

Blake's phrase "the True Man" again leads us to Taylor—to another essay in those volumes of Proclus' *Commentaries on Euclid* in which Blake read Porphyry's *On the Cave of the Nymphs—A Dissertation on the Platonic Doctrine of Ideas.* "The *true man,* both according to Aristotle and Plato, is intellect," says Taylor; and indeed we find in this essay most of the arguments Blake brings against Bacon, Newton, and Locke. "According to Mr. Locke," Taylor writes, "the soul is a mere *tabula rasa,* an empty recipient, a mechanical blank. According to Plato she is an ever-written tablet, a plenitude of forms, a vital and intellectual energy. On the former system, she is on a level with the most degraded natures, the receptacle of material species, and the spectator of delusion and non-entity." He joins the names of Blake's other arch-enemies, Bacon and Newton, calling Newton a great mathematician but no philosopher. He calls the philosophies of all three "self-taught systems"; and such, by the standards of the Perennial Philosophy, of course they are.

"Present in All Men"

The traditional doctrine of an indwelling divine mind Blake knew in many versions besides the Platonic: it is a central teaching in the *Hermetica;* he knew the *Bhagvat-Geeta.* "Mr. Wilkin translating the Geeta" is the subject of a lost painting; and he must also have known the writings and translations of Sir William Jones, the orientalist. Jones actually points out the resemblance of the Hindu philosophy that sees all phenomena as *maya,* a system of appearances whose only reality is in mind, to the philosophy of Berkeley. Blake too considered the Divine Imagination to be present in all men—indeed in all creatures.

A concluding observation by Miss Raine explains the present reviving interest in Blake's ideas:

> Blake's vision of the good life was pastoral, lived in imaginative harmony with nature. "I see Everything I paint In This World," Blake wrote; ". . . to the Eyes of the Man of Imagination, Nature is Imagination itself. As a man is, So he Sees."

The "Image" of Scientists

Scientists are becoming increasingly plaintive in their objection to what they regard as the "bad image" of the scientist conveyed by the mass media. A reporter for *Science* (April 7) de-

scribes their objections to how they are portrayed, quoting the well known astronomer, Carl Sagan, who recently declared that scientists are often shown as "moral cripples driven by a lust for power or gifted with a spectacular insensitivity for the feelings of others—and the message conveyed to the moppet audience is that science is dangerous." Others objected to gross inaccuracies in the "science" of science-fiction stories and films, charging the writers with ignorance and irresponsibility. After summarizing the discussion at a symposium on the popular image of scientists, held by the American Association for the Advancement of Science, the reporter concluded:

> What can be done to improve the situation? The most likely solution, both the panel and the audience at the AAAS symposium agreed, appears to be for individuals and organizations such as the AAAS to protest to movie studios and networks when inaccuracies appear and when scientists are portrayed in a denigrating fashion. "When people tell a network, 'This is wrong,'" Gerrold [a script editor] says, "they appoint a vice-president to listen to you. They don't want anybody to make waves. All they want is to see the money keep rolling in."

Vision Is Missing

> This technique has been used successfully by minority organizations of blacks, chicanos, women, and gays—to the point where scripts portraying members of such minorities are submitted to the groups to ensure that they do not present stereotypes. Scientists are more of a minority than any of these groups, Gerrold adds, and with enough pressure, could create a similar situation for themselves.

One might think that serious scientists would prefer to find better ways to restore public respect for their profession than the pressure techniques of image politics and public relations. A much more fundamental course for scientists has been suggested by A. H. Maslow (in *The Psychology of Science*) and by the marine biologist, John Todd, of the New Alchemists on Cape Cod. At issue is the restoration of moral vision at the foundation of scientific inquiry. An inspection of the moral and intellectual consequences of the materialism implicit in the scientfic methodology might lead the more thoughtful scientists to recognize an underlying truth in even the careless characterizations given research workers in modern entertainment and popular fiction. Reform is due, but among the scientists themselves as much as in the irresponsible tendencies of the mass media.

No Threat to Science

At the end of a fairly sensible article in *Saturday Review* (April 29), on the claims of pseudo-science (the principal targets are Immanuel Velikovsky, who wrote *Worlds in Collision,* and Erich von Däniken, whose *Chariots of the Gods* is a vulgarizing caricature of interplanetary relations), James S. Trefil, a physicist, adds a gratuitous reference to H.P.B., implying that her work is also a kind of pseudo-science. Since this writer seems intelligently open-minded, one must assume that he never opened *The Secret Doctrine,* but relied on hearsay concerning what it contains. He seems trying to be fair to unorthodox conceptions, and had he given only casual inspection to Madame Blatvatsky's major work he might have discovered her remarkable grasp of scientific ideas and recognized the care with which she distinguished between authentic scientific work and the assertions of scientists who move from methodological assumptions to anti-metaphysical dogmas. In his *Saturday Review* article, Mr. Trefil mentions H.P.B. in order to reassure his readers that deviations from acceptable science need not be feared as "a threat to conventional science." He says: "Mme. Blavatsky's theosophy certainly had little effect on American science."

Common Sense Will Rule

Indeed not. Nor did she expect it to. She made it clear to her readers that orthodox science and scholarship could not possibly take occult philosophy seriously, and that all she asked of them was that they not deny possibilities of which they knew little or nothing. What she did say about scientists was quite specific: "They will be driven out of their position not by spiritual, theosophical, or any other physical or even mental phenomena, but simply by the enormous *gaps* and *chasms* that open daily and will still be opening before them, as one discovery follows another, until they are finally knocked off their feet by the ninth wave of simple common sense." (*The Secret Doctrine,* I, 620.) Her general statement concerning science was this:

> Neither the Occultists generally, nor the Theosophists, reject, as erroneously believed by some, the views and theories of the modern scientists, only because these views are opposed to Theosophy. The first rule of our Society is to render unto Cæsar what is Cæsar's. The Theosophists, therefore, are the

first to recognize the intrinsic value of science. But when its high priests resolve consciousness into a secretion from the grey matter of the brain, and everything else in nature into a mode of motion, we protest against the doctrine as being unphilosophical, self-contradictory, and simply absurd, from a *scientific* point of view, as much and even more than from the occult aspect of the esoteric knowledge (*S.D.* I, 296).

A Cultural Mirror

The progressive decline of Western orthodox religion was virtually predicted by H.P.B. in more than one place in her writings, and current criticism seems to confirm this expectation. Church Christianity does little to shape the thinking of the times, having become mostly a follower of prevailing popular trends. Evidence of this imitative behavior is turned up by Jane Holtz Kay in a lighthearted yet penetrating essay on present-day church architecture. She begins (in the *Nation* for March 11):

> Some find God in nature, others in introspection. For the most part, though, each age shops for God at its own supermarket. In former times that religious shelter wore the pious name of *church* and cloaked itself traditionally. In today's consumer age, *mall* may be the word. Or so a look at the shop-window, butcher-block design of St. Peter's Lutheran Church, New York's most striking new place of worship, would suggest.

Consumers All

A marketing mood seems to dominate modern church design, calculated to bring "religion" to believers with the least possible personal inconvenience. It is no accident, Jane Holz says, "that church architecture by lesser designers resembles the consumer society around it."

> California's drive-in church, unlike the traditional ivied sanctuary, has not had to stage beanpot dinners for single parents to pull in the devout from the freeways. Even the born-again fundamentalists, with the "I found God" bumper stickers, no longer build the old-style, bend-the-knee architecture for their worshippers.

This writer sees the correspondence between supermarkets and churches as a two-way tendency:

> If churches look like supermarkets, these luminous markets look like churches—gaudy churches, perhaps, but religious in

the sense that they offer a total environment, drenching visitors in an experience outside their everyday surroundings.

Like the immersion in God, the immersion in shopping is heightened by the containerized and enveloping environment. And (if the parallels don't get a bit out of hand here) it is an ecstatic journey; in the psychedelic meaning of the word, a total trip.

Modern Emptiness

Reverence, this writer seems to feel, has no natural home in modern churches, and she wonders whether making museums look more and more like temples was not an effort to put the arts in place of religion. Yet the temple-like museum has given way to structures which omit all "tired" symbolism and have "a machine-tooled look." Miss Kay finally muses:

> The pallid product of that victory has bred a counter hope for the end of formless forms and the forlorn wish that churches might look like churches, museums like temples to the arts, thus restoring a richness to the contemporary environment. Perhaps that hope is why old buildings—the crustier the trim, the rickrackier the gingerbread—now attract so many.
>
> Yet we still build new churches in the manner of Leavittown community centers and supermarkets with a valueless glitter. Perhaps we lack confidence in our institutions to do otherwise. "Houses, factories, today become museums tomorrow," the architect of the Centre Pompidou has said. "Maybe one day our museum might become a food store." If the art inside becomes as expendable as any other commodity, he seems to say, the shell will endure; it will be recycled as a supermarket. That is the safe way to build, of course, but if the enshrinement of this architecture of "getting and spending" leaves us still waiting for Godot, we should not be surprised.

It seems evident that our architecture now reflects only the trivial motives of the age.

Bamian Statues Repaired

From the August-October (1977) issue of *Maha-Bodhi*—a Buddhist journal founded by Dharmapala in 1892—we learn that two of the Bamian statues in Afghanistan are being restored by experts of the Archæological Survey of India. This work was begun in 1969. According to the report, which speaks first of the largest of the statues:

> The fifty-five metre tall big Buddha image, a fifth century monument, was badly damaged in the canon fire during Aurangzeb's expedition to Afghanistan in the late 17th century. This as well as the nearby small Buddha image which is thirty-eight metres high, had earlier been ravaged by the hordes of Chengiz Khan. The faces of the two statues had been smashed and large portions of the feet were hanging loose. . . . Besides restoring the statues, the Indian experts have also preserved Ajanta-style paintings in the inner sides of the vaulted ceiling of the shrine.

In her account of the Bamian statues (*The Secret Doctrine* II, 338-40), H.P.B. speaks of the destruction by Tchengis Khan of the ancient city of Djooljool, of which Bamian was a part, in the thirteenth century, and corrects misconception as to the antiquity of the figures. The statues stand, she says, at the entrance to rock-cut temples, and they were seen in the seventh century by the Chinese traveler, Hiouen-Thsang.

Pre-Buddhistic Sculptures

H.P.B. notes that the largest of the statues, a portrait of primeval man, is seventy feet taller than the Statue of Liberty in New York harbor, explaining that the smaller ones represent later periods in human history. As for their present appearance, she says:

> The first and largest of the Colossi represents a man draped in a kind of *toga*; M. de Nadeylac (a French archæologist) thinks . . . that the general appearance of the figure, the lines of the head, the drapery, and especially the large hanging ears, point out undeniably that Buddha was meant to be represented. But the above proves nothing. Notwithstanding that most of the now existing figures of Buddha, represented in the posture of *Samadhi*, have large drooping ears, this is a later innovation and an after-thought. The primitive idea was due to esoteric allegory. The unnaturally large ears symbolize the omniscience of wisdom, and were meant as a reminder of Him who *knows and hears all*, and whose benevolent love and attention for all creatures nothing can escape. . . . The Buddhist monks, who turned the grottos of the *Miaotse* into *Viharas* and cells, came into Central Asia about or in the first century of the Christian era. Therefore Hiouen Thsang, speaking of the colossal statue, says that "the shining of the gold ornamentation that overlaid the statue" in his day "dazzled one's eyes," but of such gilding there remains not a vestige in modern times. The very drapery, in contrast to the figure itself, cut out in the standing rock, is made of plaster and modelled over the stone image. Talbot,

who has made the most careful examination, found that this drapery belonged to a far later epoch. The statue itself has therefore to be assigned to a far earlier period than Buddhism. Whom does it represent in such case, it may be asked?

Fourth-Race Initiates

Once more tradition, corroborated by written records, answers the query, and explains the mystery. The Buddhist Arhats and Ascetics found the five statues, and many more, now crumbled down to dust, and as the three were found by them in colossal niches at the entrance of their future abode, they covered the figures with plaster, and, over the old, modelled new statues made to represent the Lord Tathagata. The interior walls of the niches are covered to this day with bright paintings of human figures, and the sacred image of Buddha is repeated in every group. These frescoes and ornaments—which remind one of the Byzantine style of painting—are all due to the piety of the monk-asetics, like some other minor figures and rock-cut ornamentations. But the five statues belong to the handiwork of the Initiates of the Fourth Race, who sought refuge, after the submersion of their continent, in the fastnesses and on the summits of the Central Asian mountain chains. Moreover, the five statues are an imperishable record of the esoteric teaching about the gradual evolution of the races.

Replicas of Races

The two statues referred to in the *Maha Bodhi* account are evidently those whose height H.P.B. gives as 173 feet and 120 feet, since the measurements roughly correspond. Of the meaning of the figures, she says:

The largest is made to represent the First Race of mankind, its ethereal body being commemorated in hard, everlasting stone, for the instruction of future generations, as its remembrance would otherwise never have survived the Atlantean Deluge. The second—120 feet high—represents the sweat-born; and the third—measuring 60 feet—immortalizes the race that fell, and thereby inaugurated the first *physical* race, born of father and mother, the last descendants of which are represented in the Statues found on Easter Isle; but they were only from 20 to 25 feet in stature at the epoch when Lemuria was submerged, after it had been nearly destroyed by volcanic fires. The Fourth Race was still smaller, though gigantic in comparison with our present Fifth Race, and the series culminated finally in the latter.

These are the occult facts concerning the Bamian statues. It may be a century or more, however, before archæologists find this explanation acceptable.

A Way of Growing Up

Commenting on an article which defended hunting, an *Atlantic* reader recalls Thoreau's sanctified common sense on the subject. (His letter appears in the March issue.) Many students of Theosophy may find Thoreau's reasoning appealing:

> He hunted as a boy and claims to have benefited greatly from his hunting experiences. Those youngsters who have never handled firearms elicited his pity. He considered their education incomplete. But he trusted that those boys who followed his childhood example would one day "outgrow" their attraction to hunting, for he reasoned that "no human being, past the thoughtless age of boyhood, will wantonly murder any creature, which holds its life by the same tenure that he does."

Part of Our Destiny

> By the time he made his famous retreat, Thoreau had sold his gun. And while at Walden he began to feel he ought not to fish either, for he found he fell "a little in self-respect" each time he did. Ultimately, he left off eating all "animal food." He feared it might have an ill effect on his imagination. It had become psychologically unpalatable to derive his existence from the destruction of living creatures.

Thoreau's attitude seems in key with the general idea of the moral evolution of man, and the *Atlantic* reader concurs:

> Nelson Bryant and Robert Ardrey notwithstanding, I hope, with Thoreau, that "it is a part of the destiny of the human race, in its gradual improvement, to leave off eating animals." The tendency to tear at flesh and fat, which Ardrey hails as the source for many noble aspects of our human nature, may simply be what Thoreau suggests is "the embryo man [passing] through the hunter stage of development." To defend hunting on the basis of its influence on our character is to use lopsided reasoning.

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